

# The South African Outlook

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## The South African Outlook

The moral man, the religious man has the duty of always defying what is called "the race" prejudice consciousness of a common humanity. *Croce.*

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### The Christian Council and the Church Clause.

In a statement issued to the Press on the Native Laws Amendment Act, the Christian Council of South Africa says :—

(1) We regret that despite strong representations made by this Council and by the Churches, the Native Laws Amendment Bill has become law.

(2) The effect of Clause 29(c), is that the Minister, after consultation with the local authority, and having given due notice to the Church concerned, still retains the power to prohibit any African from attending worship in Churches in Urban Areas, outside locations.

We re-iterate that the Council regards this as a grave infringement of the right of the Churches to order their own affairs and of the freedom of the individual.

(3) Further we note, with deep regret, that under Clause 29(f) of the same Act, the Minister has power to prohibit the association of individuals of the various racial groups, which is part of the normal functioning of Christian life.

(4) The Council emphasises

(a) That, unless further action is taken by the Minister, people of all race groups may still worship together without breaking the law.

(b) The Churches should continue to function, undeterred by this legislation.

(c) That we shall continue to pray and to work for the repeal of this Act.

### Riots in Johannesburg.

All who have the welfare of South Africa at heart have been distressed beyond measure by the rioting which took place last month in the townships to the south-west of Johannesburg. More than two-score Africans were killed and several scores were wounded in inter-tribal clashes, while so great a reign of terror existed that hundreds of women and children sought police protection. It is no comfort to say, as had been said, that the clashes (of armies of more than a thousand men each, all armed with dangerous weapons) were not inspired by anti-white feeling, but were confined to Africans themselves. There is something wrong in the body politic when such brutal and bloody clashes are possible. It is clear that the forces of Christianity and civilization have still much to do to tame natural savagery, and to harness powers, potential for good if correctly guided, to beneficial uses.

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Much attention has been focussed on the fact that those pitted against each other were on the one side Zulus and on the other side Basutos. The Native advisory boards contended that ethnic grouping was the cause of the clashes. This the Minister of Native Affairs emphatically denied, contending that before ethnic grouping was introduced these clashes had also taken place, and that Africans grouped themselves ethnically for this and other purposes. We do not think the matter can be so easily dismissed. The present-day governmental trend to emphasize tribalism is bound to accentuate ethnic differences and to cause to be forgotten the common bond of racial unity. While this is so, young people are bound to grow up with thoughts that they are different from others rather than that they are of the same stock, and so feelings of enmity are fostered.

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The Minister of Native Affairs, according to the *Star*, also declared : "The root of the trouble is deeper ; it is that large-scale tsotsism has been allowed to develop among the Natives of Johannesburg." Dr. Verwoerd said that the disturbances started when the tsotsis terrorized law-abiding Natives. The Zulus combined to give the tsotsis a hiding. The tsotsis appealed to ex-tsotsis—the Basuto element known as the "Russians." Why should things like this happen in Johannesburg ? he asked. "It is because the Johannesburg City Council is so drenched in liberal ideas that everything the Government does is undermined. There is fear to act firmly, and the Natives



get the impression that they can do as they like. In Dube, for instance, the control is not adequate. Adequate and good organization and control are absent. Influx control is not properly applied, full use is not made of the provisions for employing young Natives to make further influx unnecessary."

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It is possible in this way to give the whole trouble a political slant, but such procedure is to be deprecated. There are no doubt political causes, due to the type of legislation the present Government loves, and the ethnic grouping we have noted. There is also the fact that the Government leans for advice and support so heavily on chiefs and others, however illiterate and lacking in influence in the towns, while ignoring the help that might be obtained from the educated classes, consultation with whom would help to produce remedies.

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We believe, however, that the causes are most of all social. Part of the tsotsi trouble can be attributed to lack of recreational and other amenities; to the failure of youths to obtain suitable employment; to the absence of adequate street and home lighting; and to the failure to provide housing and living conditions that make for contentment. We believe that both the Native Affairs Department and local town Councils will have to give increased attention, both in new and old townships, to the more adequate provision of healthy recreation and uplifting environmental conditions. We believe, too, that the educated classes among the African people will have to give more time and attention to the recreational activities of their less favoured brethren: a little less of politics and a little more social service would, as has been found in other lands, pay dividends that would surprise.

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### Below the Bread-line.

The University of Cape Town, through its Social Science Department, has made a survey of social conditions among the Coloured and African people of the Cape Town municipal area. It finds that about 75,000 of them—or 15 per cent of the total population in the area—live below the bread-line. The number of Europeans living below the bread-line is negligible. According to a review in the *Star*, Dr. Edward Batson (Professor of Social Science) has used the term "poverty datum line" as a measure of the standard of living calculated to supply the bare necessities of health and decency. This is the bare minimum and does not represent what is usually described as a living wage. Says Professor Batson: "The average household of a man and wife and three children requires a pooled income of from £236 to £287 a year (according to the ages of the children) to live at the level of the datum line, and pay rent

and transport. Of the 6,800 African households in our area 2,700 are below this datum line. Some 12,000 of the 38,000 Coloured households are below the line. This represents at a rough estimate not less than 75,000 people."

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Dr. Oscar Wollheim, Warden of the Cafda Association, said his organization had made a sample survey of Coloured families, which put the breadline at £285 a year for a couple and three children. "We estimated that 20,000 Coloured families (100,000 people) in Greater Cape Town were supported by a breadwinner who earned an average of £3 a week (£156 a year)—or £129 below the breadline," he said. "The shortfall has to be made up by sending the mother and older children to work. The resulting neglect of children often leads to juvenile crime. Most families reduce expenditure by cutting down the protective foods such as milk, butter, eggs, cheese, fruit, green vegetables and meat to minimums. This inevitably lowers their resistance to disease still further. Another way in which money is saved is by cramming a family into one room, which means a lack of privacy that causes moral degradation, often reducing human beings to the level of animals."

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### Control for Bantu Night Schools

The *Cape Times* draws attention to the fact that regulations published in the *Government Gazette* will put all night schools and continuation classes for Bantu pupils in European areas under the control of the Director of Bantu Education. All teachers employed in these schools and classes will be subject to the Director's approval. They may be forbidden to teach at 24 hours' notice, if he "withdraws his approval" and he need give no reasons for doing so. No person will be allowed to teach without his approval. The regulations define a night school as a Bantu school for pupils of more than 16 who are *bona fide* employees and who receive primary education. A continuation class is one at which they receive post-primary education. All these schools and classes in European areas must be registered as private schools and registration must be renewed annually, except for those in compounds or on European farms. Pupils must prove that they are full-time employees before they can be admitted. The schools must have permits from the Group Areas Board before they can be registered. After January 1, 1958, no such school or class may continue if it is not registered. The schools will have to render quarterly and annual returns to the Department of Native Affairs and must be open for inspection by officers of the Department at any time. Similar regulations are published for schools and classes in Bantu areas and Bantu residential areas, bringing them under the control of the Bantu school boards.

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### Pensions for African Soldiers.

According to the *Star*, thousands of Native ex-service-men are expected to benefit from an increased war veterans pension which the South African Legion of the B.E.S.L. has obtained for them by making representations on their behalf to the Government. At its last congress in April the legion decided to ask the Government to give Native War veterans a bonus, or cost-of-living allowance, in addition to the war veterans' pension of £1 a month which they receive on reaching the age of 60. The Government granted a bonus of 17s. 6d. a month which came into effect on September 1.

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Africans who wish to claim it should approach their nearest Native Commissioner or the nearest branch of the B.E.S.L. "The Native veterans' pension is little enough and we are glad to have been able to get them a little extra," said the secretary of the Legion, Maj. E. B. Edmeades. "As many of them may be living in remote villages, we want this information broadcast as widely as possible." Africans who do not know their age may have it assessed by a Native Commissioner. More than 75,000 joined up with the Native Military Corps in the Second World War.

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### Our Children's Day.

Mrs. Fagan, the wife of the Acting Governor-General, recently put her name to the following statement, which we commend to our readers as "Our Children's Day" draws near:

"Our Children's Day, which was inaugurated 31 years ago, takes place on the first Saturday in November of each year. It is the day on which the South African National Council for Child Welfare makes its annual appeal to the public for financial assistance, and it thus gives us all the opportunity to make a concrete contribution towards the welfare of children in need of care and assistance. There are many such children: those who grow up in institutions without the love and security of a home, those who suffer physically and mentally through parental maltreatment, and many others. The purpose of the National Council for Child Welfare is to assist these children and this is achieved by encouraging through its affiliated Child Welfare Societies the establishment of Social Welfare Services: creches for the children of working mothers, District Nursing Services which do good work in rural areas, work classes for mothers, youth and children's clubs and the training of Mothercraft Nurses. The Council not only assists with the establishment and maintenance of these services but also tries continually to improve the standard of their work.

"We can all assist the Council in the furtherance of its important work, and I call upon you to contribute generously once more to this good cause. By so doing you

assist many children to become happy and useful citizens of our country."

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### General Smuts' Library.

Mr. R. F. Kennedy, City Librarian and Director of the City of Johannesburg Africana Museum, issued recently the annual report of the Museum. Amid much of interest, we select from the report one item, which reads:

The books in the late General Smuts' Library were bequeathed to a South African university and the executors gave them to the University of the Witwatersrand. Towards the end of 1955 it was agreed between the University, the City Council, and members of General Smuts family, that the Africana Museum should house the books until the University was in a position to display them in a manner worthy of their great historic interest, that the City Council should erect a replica of General Smuts' study and library in the Africana Museum, and that for this purpose the family would lend to the Museum all the furniture and fittings in the study at Doornkloof. Photographs of the study were taken from all angles and exact measurements made: from these the City Engineer built a replica of the study in the Africana Museum, using the shelving, light fittings, window blinds, etc. from Doornkloof. Except for the roof, the room was reconstructed exactly as it had been at Doornkloof, and the carpets, furniture and pictures placed in the same position in the room in the Africana Museum as they had been at Doornkloof. The Public Library transported the books from Doornkloof in travelling libraries, and kept them in the exact order in which they stood in General Smuts' lifetime. The work was practically completed by the end of June, (1956) but it was decided to delay the opening so that it could be part of the Johannesburg Festival.

The City Engineer's work of reconstruction was completed by the 30th June. It is appropriate therefore that this report should include the thanks of the Museum to the City Engineer and his staff for a remarkably fine piece of work. Everybody who knew the study at Doornkloof is astounded to find the same room, exact in every detail, in the Africana Museum.

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### National African Sunday School Convention.

This Convention, under the auspices of the South African National Sunday School Association, will be held at the Eshowe Training College, Eshowe, Zululand, from the 15th to the 18th December next. This Convention is open to all interested in Sunday School work and applications should be made at once for registration to:— The General Secretary, S.A. National Sunday School Association, P.O. Box 17, Port Elizabeth.

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# Measures Towards Greater Apartheid

## SOME RECENT STATEMENTS

### APARTHEID IN LAW COURTS

**A**CCORDING to SAPA, a delegate to the Free State Congress of the Nationalist Party on 12th September asked the Minister of Justice, Mr. Swart, to end the difficulty caused by Native advocates and attorneys appearing in the courts. The Minister replied that, ultimately, it was hoped to take strong action to end this situation, which was a cause of friction.

"We hope, in line with our apartheid policy, to see that they get their work in their own areas," he added.

"At present it is impossible to lay down that Natives, trained as advocates and attorneys, should not be permitted to represent their own people in the courts, seeing that they had been permitted to pass their examinations.

"I recognize that in this transition period this is a very difficult matter.

"It sometimes happens in our courts that these advocates and attorneys conduct themselves with discourtesy towards White attorneys and advocates, and even towards the Bench.

"I do not know why they are so provocative, but it causes unpleasantness. It will compel us, ultimately, to take strong steps to deal with this situation, because it causes friction.

"This is one of the difficult matters we have to deal with, and we must find a solution."

### COMMERCIAL TRAVELLERS IN LOCATIONS

According to the political correspondent of the *Star*, from the end of this year European commercial travellers and insurance agents, will be stopped from entering Native areas. They must be replaced by suitably trained Native travellers and agents.

After three years of negotiation with the firms concerned, the Department of Native Affairs has issued a circular warning them that this change is to take place at the end of December.

The change is being made to conform with the general policy that Natives should be employed to serve their own people wherever possible.

It invokes no new law or regulation; it merely insists that existing law is enforced.

The Native Administration Act of 1927 lays down that no European may enter a scheduled or released Native area without a permit, and the Native Urban Areas Act makes the same provision for Native urban areas.

It means that numerous new business openings will be created for Natives, especially in European-owned and European-controlled firms.

A spokesman for the Commercial Travellers' Association said that European travellers are usually accompanied by an African who acts as an interpreter.

The new ruling will mean that African travellers will have to do the business in the Native areas and that European travellers who are engaged in this type of trade will lose substantial commission.

### MIXED GATHERINGS

The *Star* reported last month that education of Natives in the Western way of life had led some of them into wanting to become part and parcel of the European community; the Government intended, within five to ten years, to put an end to that class of Native, said Dr. H. F. Verwoerd, Minister of Native Affairs, at the Free State congress of the Nationalist Party.

Dr. Verwoerd promised an "iron hand" in dealing with mixed gatherings aimed at undermining apartheid.

Under the United Party, said Dr. Verwoerd, many schools posed as the "great benefactors of the Native peoples" when in fact the Government footed the bill, and these schools did not educate Natives but "Black Englishmen."

The schools—in many cases church schools—misused their positions by teaching the Native children that they could only become educated if they knew English. The Native children were taught to be loyal to Queen Victoria, and allegiance to the British Crown and "the imperialistic idea" was fostered.

The Natives were taught in the Western ways, and the adoption of these ways was now responsible for some Natives wanting to take their places as part and parcel of the European community.

The Nationalist Government changed the picture, he claimed, and intended putting an end, within the next five to ten years, to the class of Native who wanted to be sublimated in the ranks of the Europeans.

"We'll use an iron hand with regard to mixed gatherings aimed at undermining the Government's apartheid policy," Dr. Verwoerd said, referring to the uproar the "church clause" had caused throughout the country.

The people who alleged that the Government was interfering with church affairs were in fact interfering with Government affairs.

### COLOURED FIREMEN

The *Cape Times* reports that the D. F. Malan Airport was the next of the Union's airports to have its non-European fire-fighting staff replaced by Europeans. There are



12 Coloured fire-men, under European fire-masters, at the airport, and their work has been described as "excellent." But the policy of the Department of Transport is to employ Europeans on the fire staffs. At Jan Smuts Airport, on the Rand, the staff has been converted to European in the past 12 months, and D. F. Malan is next, although no date has been stipulated. At D. F. Malan Airport the firemen man two engines with the latest dust-spray fire extinguishers and aircraft rescue equipment. The Coloured men have held these posts for two years—since the fire brigade was

started at the airport—and have received the same training as the men of municipal fire departments, but with emphasis on aircraft fires and rescue work. They protect about £1,000,000 worth of airport installations, besides aircraft. Two big new fire engines are expected soon for the airport, both carrying the latest equipment, and a demonstration of this equipment is to be held. It is expected that if they are dismissed from the airport service they would find their fire training useful for jobs in big factories which maintain a part-time fire staff.

## Dr. Eiselen on Public Affairs

THE Institute of Administrators of non-European Affairs held, last month, a conference at Margate, Natal. Dr. W. M. M. Eiselen, the Secretary for Native Affairs, was due to give the opening address, but owing to his absence in Rhodesia, it was read by the Chief Native Commissioner for Natal. In this address Dr. Eiselen made a series of complaints concerning extra-Government bodies and a significant number of admissions regarding Government handling of affairs.

According to SAPA's Margate correspondent, Dr. Eiselen expressed concern over the steadily increasing number of offences under the category "Registration regulations and production of documents."

"The social life (of the urban Bantu population) is vitiated by loose morals, the incidence of illegitimacy is very high, parental control is ineffective, juvenile delinquency is prevalent, drunkenness is on the increase and life is made insecure by the unsavoury and dangerous activities of rival gangs."

He blamed the Press to a certain extent for many offences.

"The Native laws are discriminatory, the Native is told; they are unjust, outrageous, vicious and so forth. Why then should he obey them? And if he is morally justified in evading or breaking some particular law, why not another, why not any law? In these circumstances it is not remarkable that a great many Natives succumb to the temptation to set their face against law and order."

While "denying most emphatically" that the Department of Native Affairs can be accused of drafting its laws in so unreasonable a manner that a well-intentioned African finds it difficult or unduly irksome to comply, Dr. Eiselen said there is, however, "a serious weakness in the manner in which new legislation is handled by the department."

"It is its inability to place a clear and straightforward explanation of the objectives, scope and meaning of such Bills before the Bantu people timeously. By timeously I mean before garbled, incomplete and even incorrect versions are published in the Press.

"The departmental administration with its information branch, finds no difficulty in handling legislation affecting

the Native areas efficiently but is unable to cope with incorrect, incomplete or biased Press reports concerning urban Native legislation, which cover the whole country more completely and far more expeditiously than any departmental statement or Government paper can do."

Dr. Eiselen chided the police for making too many arrests for trivial or technical offences, referring particularly to documentary offences.

"In certain circumstances there would at the most be a technical offence and the administrative or controlling machine could not be thrown out of gear if the offender were given an opportunity to obtain and produce the required permit, in which event there would be no need for resorting to such drastic action as arrests."

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We agree with much of the diagnosis made by the Secretary for Native Affairs. We welcome the recognition of the appalling condition of life in many African townships, with their bitter consequences for many of the inhabitants of these townships and for the European population who live so closely to them. We specially welcome the statement that the police are making too many arrests for trivial or technical offences. We have long protested against this phase of our South African life. We endorse too the Secretary's blaming of his own department's information services, though we believe the chief fault lies, not in failing to pass to the public quick enough information about proposed legislation, but in the *ex parte* nature of that information which so often makes it to be discredited as soon as read.

Despite Dr. Eiselen's healthy admissions, there was much in his speech that was very questionable. The row common complaint of government spokesmen, that the press is mischievous through its methods of informing the public of the Government's activities, is losing its effect on the public mind, which, besides feeling that "he doth protest too much" is aware how truly the press is reflecting and not creating the views of large segments of the public.



The Government's contempt for ordinary procedure in public affairs—witness the High Court of Parliament Act and the Senate Act—, the enactment of so much legislation which allows Ministers to by-pass the courts, the banishment of individuals to remote parts of the country without trial in the courts of the land, the constant grinding of the parliamentary machine so that the possibilities

of committing offences increase for Africans with bewildering profusion—these are the chief causes of contempt for the law, contempt for the police, contempt for prison, contempt for Government, contempt for the European manner of living, which forms so distressing a feature of life in the Union to-day.

## Farm Labour Solution

THE Agricultural Correspondent of the *Star* last month related how Mr. Hendrik Schoeman, 29-year-old grandson of General Schoeman, and one of the most progressive farmers in the Union, has been carrying out a one-man revolution that sets new standards in the treatment of labourers. At Delmas, where he owns four farms, he has just completed a £10,000 housing scheme at his own cost for his 300 Native employees there. The scheme includes 80 four-roomed cottages for married men. Now, near Groblersdal, where he owns another four farms with a gross turnover exceeding £100,000, he is in the middle of another housing scheme for 400 more Natives. That will set him back at least another £10,000. Here the single men already have comfortable quarters, four to a house. And 60 four-roomed cottages, comparable in standard with those being built by Johannesburg municipality on the Rand, are going up at the rate of five to six a month. They have steel windows and doors. The roofs are of corrugated iron. Eleven have been built already by a team consisting of 14 builders and 11 bricklayers.

The African labourers occupy these houses and quarters rent-free. Mr. Schoeman pays them an average wage of £5 10s. a month and supplies rations, including meat three times a week, mealie porridge, beans, cabbages, tomatoes and other vegetables. "You cannot run big-scale farming without a contented labour force," Mr. Schoeman said. "Proper housing and fair treatment in remuneration and other matters add up to the answer. And it explains why I never have any need to canvass for workers."

He said that to a Native the knowledge that he would live with his family in his own house was a tremendous psychological factor. "Another thing. If there is ever any trouble of any sort, I never call in the police. All that is necessary is to refer the matter to the Native headman concerned. The Natives then deal with it themselves—and they are often stricter towards any person who warrants disciplining than Europeans would normally be. Actually I rarely have any trouble whatever."

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The *Star* in a leader hailed the efforts of Mr. Schoeman as a break away from the tradition by which South Africans see nothing wrong in mud hovels in which the majority of the Union's farm labourers live. It declared that Mr.

Schoeman's dictum about a contented labour force deserved the widest publicity not only among farmers but among politicians.

"When this is accepted as a truism the farm prison labour system will be recognized for what it is, a system which, despite all the arguments that can be marshalled in its defence, is unworthy of a progressive community and at the opposite pole of the rewarding system favoured by Mr. Schoeman. It can never be a permanent solution of the farm labour problem since it has a vested interest in the creation of criminals.

"Mr. Schoeman's method is one with a future. If living and working conditions on farms are drastically improved rural Natives will be less tempted to seek in the towns the good life they rightly yearn for, not only for themselves but for their families. There is nothing revolutionary in such a policy since it was recognized by the Transvaal Agricultural Union earlier this year. The union has advocated the formation of Native affairs committees which would consider the need for better housing and even opportunities for Native farm workers to air grievances. Mr. Schoeman has done all this and more and he deserves to be regarded as a pioneer."

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"No one wants his offspring to move off the land; 'Pride of Possession' will only remain uppermost if the master-key of care is in the hands of the legal owner of the land. The soil robber simply packs up his worldly possessions and moves on to plunder anew. These ill-bred men are not the back-bone of a nation; the 'here today and gone tomorrow' breed are mere parasites on the face of the earth.

"They do not even allow their roots to penetrate into the soil for permanence, and thus are like the shallow-rooted coarse grasses which may be wiped out, but, if allowed to continue their nefarious ways, they can do untold damage which takes years to repair even after they have been rooted out."

—Edgar D. Matthews in "*Tukulu*,"



## Ciskei Regional Christian Council

THE Borough of King William's Town has been the meeting place of missionary conferences for many years. Ecumenism is nothing new to the area in which many ideas in missionary policy have been discussed roundly and many a project has taken its first tottering steps. Members of the staffs of the institutions of Lovedale, Fort Hare, Healdtown, St. Matthew's and Emgwali have met with missionaries from well-known mission stations such as Annshaw, Burnshill, Brownlee and Shiloh. Officers of the Native Affairs Department and the Cape Education Department met gladly with the missionaries to discuss problems of common interest. Managers of industry and African municipal affairs consulted the conference of missionaries to ascertain the effect of certain measures on the African people.

The last decade has seen changes that have made it necessary for Christian thought and opinion in the Ciskei to be formulated in a new way. District missionaries from overseas who live on isolated mission stations and exercise a pastoral ministry among the African people, are being increasingly replaced by the African ministers who have been equipped by the missionaries in the institutions with a college training and in a few cases with degrees in theological subjects. These ministers are finding their ecumenical fellowship and discussing their common problems in African Ministers' Fraternals in which the overseas missionary has no place. Whenever the overseas missionary can meet with the African ministers he is given a hearty welcome because his leadership is valued but it is openly recognised that he is a disappearing factor in the whole situation. The Native Affairs Department and the Educational Department have turned to the judicial officers for their contacts with African opinion and the missions have been politely thanked for their agency in the past. The public press has discovered that the Africans are becoming a reading public whose taste in reading matter can be developed in whichever direction a particular press may desire. The fullness of life that the Christian missionary has been working for among the African people for many years is being attained by many of them but the control and leadership in that life is proving to be beyond the resources of the missionary circles in man-power and money.

Such thoughts were in the minds of the members of the Ciskeian Missionary Council when they met in King William's Town recently. The Standing Committee of the Council had met and prepared a new constitution under which the Ciskeian Missionary Council was to be dissolved and re-constituted as a regional council of the Christian Council of South Africa. Rev. Dr. A. W.

Blaxall, the Secretary of the Christian Council of South Africa, was present and he addressed the meeting.

### ADDRESS

Dr. Blaxall sketched the history of the Christian Council of South Africa and told how under the secretaryship of Rev. S. G. Pitts the constitution of the Christian Council had been altered to allow for the formation of regional councils of the national council. As a result the Witwatersrand Church Council had become the Witwatersrand Regional Christian Council with the missionaries taking upon themselves particular vigilance in the matter of the propagation of the gospel among Africans. The proposal for changing the Ciskeian Missionary Council into a regional Christian Council made it the second body to ally itself constitutionally with the Christian Council of South Africa.

The speaker went on to show what changes were taking place in the world of Christian contacts and drew attention to the challenge that the Christian church had to face. He cited the case of the refusal of missionaries from Europe by some countries. The fact had to be admitted that the missionary societies had been incorporated into the national churches and that the propagation of the gospel was no longer the obligation of the missionary societies but of the national churches. The same measure of integration was being considered at international level and the next meeting of the International Missionary Council at Achimota would consider closer integration between the International Missionary Council and the World Council of Churches. The drawing together of Christian forces was taking place on local, national and international levels. On these three levels problems were discussed and Christian thought and policy debated. Such a problem as the obligation of the Christian Church in places of rapid social change could very well be discussed at all three levels. One of the concomitants of such integration was the cost of adequate personal leadership in discussion, of efficient office service and travelling expenses. Responsibility in this matter rested on all the churches concerned.

### CONSTITUTION

The following constitution was adopted to guide a provisional executive committee under the chairmanship of Rev. S. G. Pitts in promoting the new Council :—

The Council shall be called the Ciskei Regional Council of the Christian Council of South Africa.

**Basis :** The basis of the Council shall be that of the World Council of Churches, namely : " A Fellowship of Churches which accept our Lord Jesus Christ as God and Saviour."



**Objects :** (a) To enable the member churches and approved associations to take counsel and action where their common interests and responsibilities are involved.

(b) To consider issues which affect the spiritual and moral welfare of the community, and to give guidance and take action as may be thought appropriate in the light of the Christian Gospel.

(c) To promote a fuller understanding between the churches represented on the Council, and to assist the growth of ecumenical consciousness among their members.

(d) To give such expression to their common faith and devotion as may from time to time be found desirable.

**Membership :** (a) Representatives of those organisations which are members of the Christian Council of South Africa, such representation to be in the same proportion as allowed by the Christian Council of South Africa, with a maximum of four representatives of any one denomination.

(b) One representative each from such other bodies as shall be recognised by the Council. A proposal for recognition must gain a two-thirds majority of those present at any ordinary Council meeting.

(c) Members of the Executive of the Christian Council of South Africa working in the Ciskei region shall be *ex officio* members of the Council.

(d) The Council has the power to co-opt persons sympathetic to the objects of the Council, but not specifically representing any organisation.

**Officers :** The officers of the Council shall be : Chairman, Vice-Chairman, Secretary-Treasurer.

**Executive :** This shall consist of the above officers and six members of the Council.

**Meetings :** Council shall meet annually in the month of August and at such other times as the Executive may determine. At the Annual Meeting the officers for the ensuing year shall be elected and the Executive and any other committees appointed.

**Finance :** Each church or body represented on the Council shall subscribe annually for each representative ten shillings to the finances of the Council. Private donations may be made to the Council.

**Quorum :** The quorum for the Council shall be ten members ; for the Executive five members.

**Amendment :** The Constitution may be amended at a meeting of the Council upon due notice being given. Such notice shall set out the exact terms of the amendment and shall be circulated to members at least one month prior to the date of the Council meeting at which the amendment will be considered. A two-thirds majority of the members present at the meeting shall be necessary to pass such an amendment.

**Dissolution :** The Council may be dissolved at a meeting called for this purpose by the Executive. A two-thirds majority of the members present shall carry the motion of dissolution. The assets shall be held in trust by the Christian Council of South Africa for further work of this nature elsewhere.

G. OWEN LLOYD,  
Secretary.

## A Negro Leader on the Church

**“RELIGION**—what has it meant to our people ? It needs only the mentioning to remind us that it is the church, it is religion that has steadied, nurtured and developed our people. Out of the church the schools have sprung ; out of the church the leadership of our people has come inspired by its message to higher and better things.

“ One of the strong wise women of our race put it whimsically :— I once heard her say, ‘ Who but the church would have given such ungrudging opportunity to such a backward people ? Who but the church would have let them sing in the choir when everybody knew they could not sing ? Who but the church would have let them preach when everybody knew they did not know how to preach ? Who but the church would have let them manage the business and funds, when there was good reason to suspect that many of them did not know what to do

with the funds but, carrying the bag, also “ carried away what was put therein ? ” ’ So the church nurtured our people and gave them opportunity for self-expression. In the church they found the opportunity for self-government, they found the opportunity for organization, they found the chance to develop their gifts and talents which was denied them on the outside. Here was an open door which he might enter who would. To our people religion has meant hope and opportunity.

“ Now and again we hear a word that makes us think that some of the younger generation feel that they have grown beyond the church and grown beyond the need of these things. For such as these I would say only this word : let them not forget that what they now enjoy is the gift to them of the spirits which were nurtured, encouraged and developed in the bosom of the church.”



## The General Assembly of the Presbyterian Church of South Africa at Kimberley

**A**BOUT 100 delegates drawn from seven Presbyteries in the Union and Rhodesia met in General Assembly in the Presbyterian Church, Kimberley from the 11th till the 18th September and at the same time delegates of the Women's Association assembled for the discussion of their work in the congregations of the Church. Early in the proceedings it was reported that a representative of the Presbytery of Cape Town, Mr. O. S. Spokes, had died as the result of a heart attack within a few minutes of the opening of Assembly, and this, together with the news that the Moderator-designate, the Rev. A. J. Rea of Turffontein, was unable to be installed owing to severe illness, added an unusual degree of solemnity to the opening exercises, which were conducted by the Rev. P. G. Gordon, St. Mark's, Johannesburg.

On the recommendation of the Executive Commission the Assembly accepted with gratitude the willingness of the Rt. Rev. R. H. R. Liddell, M.C., M.A., D.D., to continue in office until Mr. Rea should be sufficiently recovered to undertake duty, and in the event of his convalescence being unduly prolonged, nominated the Rev. H. H. Munro, M.A., of the Hill Church, Port Elizabeth as alternate Moderator-designate.

In spite of the sudden call upon his time and energy, Dr. Liddell's opening address, delivered on the first evening, was marked by careful preparation and evangelical zeal, his subject being: "Christ in Christianity" a call for renewal of emphasis on the central figure of the faith by all communicants, and a summons to his brother-ministers to keep themselves abreast of the newer trends of thought in theological study.

The report of the Life and Work Committee, which was presented by the Rev. Dr. Hawkrige, contained two valuable statements, the first on "Baptism," stressing especially the Presbyterian standpoint in regard to Infant Baptism, and the second on "The Duty and Privilege of attendance at Divine Worship." Both these statements, commended by Dr. Hawkrige in the manner which has so often delighted the Assembly, were ordered to be reproduced for distribution throughout the Church and especially recommended for study by Youth Fellowships and Study Circles.

The Report on Church Extension and Aid was presented by the Rev. H. H. Munro who had an encouraging tale to tell of steady improvement in the financial position of the smaller charges, and of greater strides in Church Extension, though more opportunities for the establishment of churches in the growing suburbs of our large centres could be seized if there were still better prospects of recruits for the ministry, and greater imagination of the possibilities of

extension on the part of the Church at large which supplies the finance for the inauguration of these undertakings.

Of all the enterprises of the Church, the cause of Native Missions receives twice as much from the Budget as each of the next highest two, Church Extension and Aid, and the Children's Home. This important Committee is under the charge of Rev. D. S. Robertson, now Principal of Gloag Ranch Missionary Institution in Matabeleland. The lion's share of £7,500 is spent on Native work in the Transvaal, Rhodesia and the Free State. £400 per annum is spent on the training of Native ministers and evangelists. For the better coverage of these and other areas the Committee thinks that there should be instituted an Order of Trained Evangelists which, while not satisfying the initial demands of the Colleges in education or allowing the full course of training for the ministry, might for all practical purposes enable some to perform all the functions of the ministry in rural areas. This proposal was criticized by the African Ministers present as likely to lower the standard of the ministry and in the end was sent down to Presbyteries for further discussion and report to next Assembly.

The Assembly also affirmed its intention of maintaining its interest in Iona House Hostel at Fort Hare and its support of the Theological Training there—this in view of rumoured intentions of the Government.

Other reports on the Children's Home, presented by Mr. R. J. W. Paxton, which incidentally had in the course of the year, as an emergency measure, found places for 22 Hungarian refugee children; on the Education for the Ministry, which was presented by the Rev. J. McDowall who stated that there were 16 Presbyterian students at Rhodes University at various stages of training, and that steps were being taken, in co-operation with other churches, to enlarge the faculty of Divinity; on Finance which was presented by Mr. Keith Fleming who was able to report that the demands of the Budget had been fully met for the year ending 30th June; on Sunday Schools and Youth, Divorce, Marriage and Temperance, and on Ecumenical Relations. Much public interest was focused on the Church and Nation Report, in view of the now notorious Church Clause of the Native Laws Amendment Bill.

Correspondence between the Moderator, Dr. Liddell, and Dr. Verwoerd, the Minister for Native Affairs, which had taken place in April and June was published for the first time in the Papers prepared for General Assembly. A Statement prepared by the Moderator in consultation



with the Executive Officers of the Church had made the point that even if it were admitted that public disturbances could arise in connection with African religious services, or that church services could be used for political purposes, recourse could still be had to courts of law. The statement also mentioned that the Presbyterian Church had built churches in Native locations for the use of its members who reside there, but that there were also others, domestic servants for example, who are exempted from living in locations, and who do attend churches in European areas. It was also necessary for Europeans and Africans to meet for deliberation on the affairs of the Church, in Committees, Presbyteries, and General Assembly. It therefore emphasised the wisdom of leaving to the courts the determination of the question whether particular acts do in fact constitute a nuisance, instead of to the opinion of a Minister of State or to a local authority.

In his reply the Minister thanked the Moderator for the method and manner of his approach, but pointed out that the clause in question was not directed to disturbances within a church, which normally the church authorities could control, but to nuisances outside the church, or on the road to it, where the church has no control even if the offenders are its members. The Moderator acknowledged receipt of the Minister's reply and said that in the light of his explanation, the matter would be studied further. On the 23rd of April after consultation with his advisers the Moderator sent a further reasoned reply. *Inter alia* he recapitulated the terms of Clause 29 of the Native Laws Amendment Bill which makes clear that if in the opinion of the Minister, the presence of Natives on premises situated within an urban area outside a Native residential area, or in any area traversed by Natives for the purpose of attending at such premises, is causing a nuisance to residents in the vicinity of those premises or in such area, or, if in the opinion of the Minister it is undesirable, having regard to the locality in which the premises are situated, that Natives should be present on such premises in the numbers in which they ordinarily attend a service or function conducted thereat, the Minister may by notice in the Gazette direct that no Native shall attend any church or other religious service or church function, on premises situated within an urban area outside a residential area for Natives.

The letter of the Moderator then proceeds to point out that even if the Minister only acts with the concurrence of the local authority, that body is only a part of the community at large. He also takes note of the fact that the Minister before issuing a notice shall advise the person who conducts the Church of his intention and shall allow him a reasonable time to make representations, and that the Minister shall have regard to the availability or otherwise

of the facilities for the holding of such services or functions within a Native residential area.

These safeguards notwithstanding, the Moderator continues, on behalf of the Presbyterian Church which is Catholic and not confined to any one nation or race, he would emphasize the grave danger in a matter connected with divine worship, of depriving Courts of Law of the right which they ordinarily have, in this instance to decide whether *in fact* a nuisance is caused, or whether it is *in fact* undesirable in the circumstances mentioned in the clause that Natives should be present on such premises.

In a very full reply to the Moderator, the Minister transmits the final draft of the clauses containing the safeguards against arbitrary action on his part, namely, concurrence of the local authority, issue of due notice, period in which to make other arrangements, etc. and states that in the situations with which the amendments are intended to deal, there is ordinarily, by way of recourse to the courts, no *effective* remedy. He says that his Department has received many complaints from Europeans that the attendance by Natives at Church services, on premises situated outside Native residential areas, is causing a nuisance to residents, not necessarily members of these churches, in the vicinity of, or along the route to such premises, that the violation of the rights of such persons cannot be ignored, and that it is not only Natives whose interests need safeguarding but in such areas more particularly those of the European community. He adds that he is convinced that in this country racial friction can only be reduced to a minimum if proper amenities and services are provided separately for each racial group in its own residential area, in accordance with the principles contained in the Group Areas Act, and that it is therefore undesirable that large numbers of Natives should ordinarily attend church services or functions on premises outside the residential areas for Natives, especially in view of the fact that adequate provision is made for church sites in the planning of all Native residential areas.

Then there occurs a statement of the Minister's own private conviction which every fair-minded person must applaud, all the more because such is not usually found in official correspondence. It is as follows: "As a professing Christian, and one with a daughter and her husband who have set aside their ministry in a prosperous European congregation to commence mission work from the foundations in a Native area, I too am greatly interested in evangelisation work and bringing the gospel to the Native. I am, however, firmly convinced that the greatest success in doing this (and the greatest support from the European population for missionary work) can be achieved when the Native is reached by, and established in, religious organizations which can increasingly become his own and



be administered by his own people as they grow in knowledge and conviction."

The Minister then recollects that the Presbyterian Church of Scotland in 1923 granted independence to the Bantu Presbyterian Church and that the Presbyterian Church of South Africa to which he was writing follows a modified form of the same policy. He should, however, also have remembered that in neither church was this a matter of principle, and that both the courts of the churches contain representatives of both European and African.

He also cites the practice of the Dutch Churches who embarked upon the policy he advocates as the best method of diminishing the tendency of the Bantu to establish innumerable separatist churches.

The Minister then elaborates the reasons why he holds that no Court of Law can provide the remedy for the situation he has in mind and why he must proceed by administrative measure; also why the phraseology must be vague as to what constitutes a nuisance, otherwise Churches on occasion might find the conditions too onerous, and he concludes that it is unlikely that the conditions would ever arise in connection with the Presbyterian Church of South Africa requiring that the provisions of the Law be invoked.

In reply, the Moderator thanked the Minister for his full statement and proposed, with the permission of the Minister, to publish the correspondence for the information of the Assembly.

When the Assembly considered the matter in the light of the correspondence, its conclusion, without a dissident, was in line with the Moderator's statement in the letter of 23rd April: "In the view of our branch of the Church, the proposed law shakes the confidence of the not inconsiderable number of persons who share its view in what they have regarded as the subject's *real* safeguard, the palladium, as it is termed, of liberty in every civilised country, namely, access to the courts of the land to everyone seeking redress." The terms of the Assembly's deliverance in regard to this legislation were as follows:

"The safeguards laid down in the recent legislation notwithstanding, the Presbyterian Church of South Africa considers:

- (1) that the availability or otherwise of facilities;
- (2) the question whether the presence of Natives on Church premises, or in an area traversed by Natives for the purpose of attending at such premises, is in fact causing a nuisance; or
- (3) whether it is undesirable that Natives should be present on such premises in the numbers in which they ordinarily attend a service or function; and

- (4) the question whether the attendance of Natives at a Church service or function on premises situated within an urban area outside a Native residential area shall cease—

such grave questions, affecting as they do the rights of worship, should not, in the interests of justice, be left to the Minister without giving to the persons concerned a right to obtain the view of an independent body or tribunal."

The services on Assembly Sunday were conducted by the Rev. Dr. Kennedy Grant and the Rev. John McDowall, two former ministers of Kimberley, and the closing address was given by the Clerk of Assembly, the Rev. J. Paterson Whyte, after which the Moderator conducted the Communion Service, and appointed next Assembly to meet at Bulawayo on 17th September, 1958.

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*Essays in Typology* by G. W. H. Lampe and K. J. Woolcombe. Studies in Biblical Theology No. 22. S.C.M. 7/6.

Professor Lampe's essay is on "The Reasonableness of Typology" and Mr. Woolcombe's is on "The Biblical Origins and Patristic Development of Typology."

Professor Lampe gives a useful introduction to the subject. He is perhaps not always quite fair either to the Biblical or the modern typologists. His criticism of the Epistle to the Hebrews' typological treatment of Melchizedek is only valid by ignoring Psalm cx, and his criticism of Dr. Thornton's use of verbal clues, though not without point, ignores the use that S. Matthew's Gospel makes of verbal clues to imply that here in what he says is the Book of the New Covenant.

Mr. Woolcombe in an interesting essay defines "Typology considered as a method of exegesis" as "the establishment of historical connexions between certain events, persons and things in the Old Testament and similar events, persons and things in the New Testament." It is difficult to know what meaning to give to the word "historical" here. Typology certainly notes connexions between "events, persons and things within the historical framework of Revelation," but it is stretching the word "historical" more than somewhat to call the connexions themselves historical. Nevertheless here is an interesting and sympathetic study of typology as it is found in the Bible itself and in the Fathers. The S.C.M. has made a useful addition to the series.

N.B.



## The Scope and Significance of South African Methodism

*An address by Rev. W. Illsley (President of Conference) to the European Representative Session of the Kimberley and Bloemfontein District Synod held in Bloemfontein 5th August 1957.*

MY travels during this presidential year have impressed me with the scope and significance of our Methodist witness among all races in this land. It is said of a famous economist that "he saw men as statistics walking." I have seen statistics as men walking! The figures on the schedules have become alive, clothed in flesh and blood. From Cape Town in the south to Louis Trichardt in the north, from Durban in the east to Beaufort West I have been privileged to see Methodism in action.

And I have been proud of our churches and schools, white and non-white, wherein youth is being shaped to a Christian pattern, proud of the Youth Department with its camps and training courses designed to attract youth to Christ, proud of the hallowing influences of women in Auxiliaries, Associations and Manyanos. I have been proud, too, of our laymen who faithfully perform routine tasks as stewards, Sunday School teachers, lay preachers to the glory of God. It is gratifying to see the impact of our Christian Citizenship Department on social evils, and in promoting healthy human relationships in our multi-racial land.

I have been privileged to share with many in the fellowship of the warmed heart. If, like Elijah, I had been utterly dispirited when I started on my journeys, these experiences would have convinced me that there are 7000 times more folk drawing upon the mighty resources of God than I had realised. I think that one of the most moving experiences I had was when fifty of the young converts at Moroka came singing in procession to my home before I set out to visit the districts. When I asked what I could do for them they said: "Sir, we have come to pray for you, that God will bless you and the people as you go amongst them!" And they prayed most earnestly for that blessing.

One of the significant movements in South African Methodism is the adoption by many European churches of schemes for planned giving to God's work. Not only where the Wells scheme has been adopted, but in other places plans for sustained support of the Church have been introduced. This principle of tithing one's means and allocating a fixed proportion to Christian work is not new; I myself studied in a college endowed by a man who began by giving a tenth of his business profits to the Church, later because of increased prosperity he gave one sixth, and for many years before he died he gave one third of his annual income to God's work. Within the past few years this idea of proportionate giving has become popularised,

some critics say commercialised, to an astonishing degree. Some respond to the appeals because of scriptural injunctions on the matter, others because they see it as most business-like, and others because they have dedicated themselves and their possessions to Christ. It is giving that costs that counts, giving that has in it the element of love. "Though I give my body to be burned, and have not love, it profiteth me nothing!" There is no doubt that sacrificial giving brings great joy to one's own soul. There is proof that those who now give more consistently are attending Church more regularly and with greater personal devotion. In the last resort this counts most, that more souls are being served and saved. It is significant that Paul could turn from a deep, doctrinal subject like the immortality of the soul to write: "Now concerning the collection..." I commend this new impetus towards sustained, sacrificial giving to the maintenance of God's work. I trust it will be accompanied by an increase of those who seek and find their way into the Kingdom.

I am impressed by the real concern of our people about the tragic deterioration in race relationships. Wherever I have travelled, on land, sea or air, the main theme of conversation is the South African race-problem. One just can't get away from it. Not that I think we should run away from it. We must face the problem and apply the unfailing remedy of the gospel to it. This is the only remedy, of which I know, that can establish healthy human relationships between all God's children, black and white, rich and poor, cultured and illiterate.

A modern writer has said: "The continent begins to give off the effluvia of epidemic, starvation and neurosis. All sorts of odours are drifting towards us, excepting the fragrance of peace." There is no need for me to complete that picture; it is recorded in lurid lines in our newspapers and on the radio. I have heard people say that newspapers should not publish stories of vice, violence, riots, rapings, ritual murders, strikes, boycotts, brutalities, crime, and cruelty. But while it may be less strain on our consciences to close our eyes to what is happening, we can't always live in an Alice-in-Wonderland world, without real existence.

The religious world has been shaken by the Native Laws Amendment Act which introduces a secular authority into spiritual affairs. It gives the right to the Minister of Native Affairs to prohibit mixed gatherings of black and white in worship or Christian fellowship, if in his opinion such a gathering constitutes a nuisance. It is true that there are modifications to this bald statement, but past experience



of the Minister of Native Affairs suggests that any restrictions on his powers are about as important as placing matches in front of a steam roller to stop it going downhill. We may yet see what happens when an irresistible force comes up against an immovable object! For the Churches have all decided, excepting the D.R. Church, that they will not observe the provisions of this Act so far as the Church Clause is concerned. I am grateful for the widespread support I have received for my public statements on this matter. There has been only one direct and one implied criticism, suggesting that our Church should follow the D.R. Church in their policy of apartheid. My answer was, and still is, that if anyone can show me from the New Testament or from the teachings of John Wesley, that we are moving in the wrong direction, then I will reconsider my attitude. I believe that no Church could have any self-respect, let alone any bowels of mercy, if it failed to protest against iniquitous measures which hurt and humiliate our dark-skinned brothers and sisters in Christ.

From time to time the Methodist policy on public issues has been stated by our leaders, and each year our thinking has been crystallised into carefully and prayerfully worded resolutions inscribed in the Minutes of Conference. I believe that future historians will assess these statements as of far more importance in promoting happy race relationships than the discriminatory legislation of the House of Assembly. Resolutions, however, are not enough. There is need for revolutions in our thinking and in our everyday street-level contacts with those of a different colour. For some it will be hard to make the necessary adjustments and to treat Africans with courtesy and respect. But there is no other way of gaining courtesy and respect for ourselves. Consider an apparently trivial matter. Why should we not address married African women as "Mrs." and why should we call them "boys" and "girls" when they are mature people? Just recently a leading Afrikaans newspaper reported at length, and in double column, an account of the graduation ceremony of the University of South Africa, when Mr. W. Kgware, M.A., M.Ed., delivered the main address. The editor thought so much of the address that he devoted a leader article to it and published a photograph of Mr. Kgware, in his academic robes; but at the same time the editor showed conspicuous discourtesy by referring to him throughout as "Kgware," not as "Mr." Kgware.

A very sad reflection on our common sense is the way in which we cry out for skilled labour from overseas and fail to use the potential labour of non-Europeans, who remain largely untrained, undeveloped, underfed and underpaid. The result is that South Africa, with four fifths of the population of Canada, is producing only one-fifth of that country's production! The Tomlinson Report, which, like the curate's egg, is good in parts, wisely says that

"reclaiming land and ground without reclaiming people is a futile task."

One of our Connexional Committees, in rejecting the Tomlinson Report's recommendation that the State should assume control over African churches, said: "While we are very conscious of the need to develop African leadership in the Church, we cannot agree that this implies the creation of independent African Churches. We believe that the principle of a multi-racial church, with shared leadership is clearly in accord with the teaching of the New Testament."

This statement was approved by Conference and I also underlined it in my Presidential address, pleading that we might make a start by appointing African co-chairmen of districts. If we are serious about this idea of shared leadership, something on these lines must be done to provide for emergent Africans.

I believe it is both our duty and privilege to accept the African and gradually integrate him into our South African life, not as a stranger or foreigner, but with the hand of goodwill and as a fellow citizen. We should do to them as we would that they should do to us if, or when, the positions of authority are reversed.

Arising out of the colour question, and as a direct consequence of the difference of approach to the problem, there has developed a serious deterioration in English and Afrikaans relationships. It is deplorable, but undeniable, that tempers have become inflamed and are likely to be more so as we approach the general election next year. H. V. Morton in his "In Search of South Africa," has said that the tension between the Boers and the British in South Africa reminds him of two brothers arguing on a rail track in front of an advancing express! How right is that analogy! If we do not soon co-operate together we shall perish together. The most urgent need is for reconcilliation between the two white groups; but to be successful it must not be in a bloc of defence against the black peril; it must rather be a pooling of resources to assist our more backward brethren to rise to their full personalities in Christ. The late J. H. Hofmeyer showed a realistic approach when he described the yellow peril as the golden opportunity. We must learn to regard the Africans as our potential friends not as our potential enemies.

We cannot too often re-iterate the statement that we Methodists are not against the Afrikaans people or the D. R. Churches. It would be both foolish and un-Christian if we were against any Christian group of people. We are proud to record that a large percentage of our membership is Afrikaans, and most of us have very good friends amongst the ministers and members of the D.R. Churches. Nor are we against the present Government as such; we are—as Wesley said, the friends of all. But we are also equally the enemies of un-Christian and sub-Christian



policies, even though they may be held sincerely by good people. We believe that the present policies in South Africa are calculated to drive Africans into the arms of atheistic communism. It is high time the white Christians of both groups came and reasoned together over this vexed question. Dean Stanley calls our attention to strange tautologies in the English Book of Common Prayer: "assemble/meet together," "acknowledge/confess," "humble/lowly," "goodness/mercy," he asks, "Why this repetition of ideas?" Then adds: "Because 'assemble, confess, humble and mercy' are Norman-French words, while 'meet together, acknowledge, lowly and goodness' are Anglo-Saxon. 'Imbedded in the very structure of this book,' he declares, 'are the relics of an old struggle where—with blood and strife—two races are trying to live together on the Isle of Britain, and one Church was striving to put her arms around them both.'" The history of Britain since the Norman Conquest proves the measure of success that attended the Church's efforts to unite the two racial streams together. Today the descendants of the Normans and Anglo-Saxons do not know to which racial group they formerly belonged as they assemble and meet together, to acknowledge and confess their manifold sins, and in humble and lowly penitence seek the goodness and mercy of God. Such a solution to our own South African problem is to be devoutly prayed for.

Because of the foregoing facts and factors I believe there is need to emphasise afresh the main features of "primitive" Methodism. Let me hasten to say that the word "primitive" has no capital and is in inverted commas! Those not so familiar with Methodist Church History will be interested to learn that the founders of Primitive Methodism took the title from a speech by John Wesley at Chester in April, 1790. "Fellow-labourers," he cried, addressing the preachers, "wherever there is an open door, enter in and preach the gospel; go out quickly into the streets and lanes of the city and bring in the poor, the maimed, the halt and the blind; . . . this is the way the *primitive* Methodists did." Twenty years later, when Hugh Bourne and Wm. Clowes were excluded from membership because they refused to renounce Camp meetings on Mow Cop, they and their followers had to find a name for their movement, and having Wesley's words in mind, fittingly described themselves as "primitive" Methodists. And now, 150 years later, we need reminding of the essential features of early Methodism. Wesley said: "I am not afraid that the people called Methodists should ever cease to exist either in Europe or America. But I am afraid lest they should exist as a dead sect, having the form of religion without the power. And this will undoubtedly be the case unless they hold fast both to the 'spirit' and the 'discipline' with which they first set out."

Dr. J. E. Rattenbury put his finger on the two features

of early Methodism that need to be stressed to-day; *assurance* and *evangelism*, when he wrote: "A Methodist ought to be a man with a personal experience of a Saviour so compelling in its power that his one effort is to make that Saviour known to all the world."

That there is need for continued emphasis on assurance of one's personal salvation was revealed in two reports of the proceedings at Junaluska World Council of Methodists last year. The first by Mr. Douglas Blatherwick, vice-president of the British Conference: "At times we almost cried out when address after address seemed to talk about Christ and about the work, without the authentic note, 'THIS I KNOW.'" Mr. Philip Race, vice-president designate, wrote: "Why do conference speakers discuss, say, six aspects of the Holy Spirit when the cry of the heart is for less theorising and more testimony? There have been times when I almost wanted to call aloud to a speaker, 'Tell us what God has done in you.'" I am sure these two reporters were right to draw attention to this lack of emphasis on personal assurance. Methodists *will* become a dead sect, having the form of religion without the power, if we do not recapture and proclaim this "I KNOW" quality in our Christian faith. It is of little use telling people that there is corn in Egypt if we, like Cassius, have a lean and hungry look. It is the very possession of a personal experience of salvation that is the secret of all evangelism. We must *know* before we can make known the Saviour. And when we really know Him we must proclaim Him as the Saviour for all mankind.

There are no limits to the scope and significance of Methodist witness in this country if we stress the essentials of our faith and practice. Under God's Holy Spirit we may do as great a work for South Africa as the Wesley revival did for 18th century England. By God's grace we can spread scriptural holiness throughout this land and change its very complexion.

The apathy of some of our people about the essentials of our Methodist doctrine and practice remind me of the incident that happened when Olive Schreiner was a young girl. She had been paging through the New Testament and read the Sermon on the Mount for the first time. She came running into the room where her mother and a friend were sitting. "Look" she cried eagerly, "read this; now we can all live like this!" They glanced at what she had been reading and then said: "Yes, my dear, we know all about it," and went on with what they were doing. The child was stunned to think that they *knew* all about it, and *did nothing* about it.

There isn't much new in Christian Faith and practice that I can tell you; but what I can do is to ask, what are you going to do about it? The fields are white unto harvest, but the labourers are few.



# Sursum Corda

## EMPTY PHRASES

*"But when ye pray, use not vain repetitions as the heathen do"*—St. Matt. 6.

WHEN our Lord speaks on the subject of prayer, he speaks as one having authority; consequently, those who acknowledge him as the Truth ought, of course, to make his words the lamp to their feet, the light to their path in all their devotional exercises, private and public.

The importance of this reflection is made clear when we remind ourselves that if we are to live the life to which our Lord calls us, the life which he himself exemplified, prayer is as indispensable as petrol to the motorist. When, therefore, he says with emphasis that certain kinds of prayer are "vain," futile, useless, it must surely be our earnest endeavour to identify such kinds of prayer, in order that we may avoid them as we avoid the plague.

The familiar phrase, "vain repetitions," is not really a translation of the Greek in which the teaching of the Lord Jesus has been handed down to us, and various attempts have been made to make his meaning clear. "Moffatt's suggestion is, "Do not pray by idle rote like pagans." The Revised Standard Version gives, "and in praying do not heap up empty phrases as the Gentiles do."

Evidently our Lord wanted us to understand that, in prayer, language must be thoughtful, meaningful and sincere.

It may be that the reference to pagans was prompted by the recollection of a vivid old Testament story of a gathering of worshippers who spent the day from morning till night crying to the Object of their worship, O Baal, hear us! At the end of the day the result was "vanity and vexation of spirit."

The Lord Jesus goes to the root of the matter when he sets before us as the One to whom we pray as our Father in heaven who knows our needs before we ask Him. At the same time it is of the utmost importance that we set before our minds the words used by our Lord when praying at a critical moment in his life:—"Nevertheless not my will but thine be done." In the presence of supreme Wisdom that attitude of mind is obviously our wisdom.

We who are among those who regard the great Reformers, Luther, Calvin and Knox as trustworthy spiritual guides, recognise how necessary it was for them to set aside the old Roman Prayer Book if the majority of Christian people were to be saved from vain repetitions, empty phrases.

No one who knows the old book, the Missal, will hesitate to agree that the prayers it contains are both beautiful and scriptural, or that they have provided wings on which numberless souls have winged their flight to the Throne of Grace.

Those of us, however, who follow a living tradition, Presbyterian, Methodist, Baptist, Congregational (to mention those most familiar) have been taught to mistrust all prepared and printed forms as effectual media through which individual men and women can set before the only Hearer and Answerer of prayer their actual and urgent needs.

The old Roman Prayer Book was set aside, primarily, because it was in Latin, a language alien to the vast majority of worshippers. But while the Book of Common Prayer was in a familiar tongue and in this a great improvement on the Missal, our conviction is that true and effective prayer must be in the heartfelt outpouring of an active mind and an awakened conscience. As He to whom we pray is "the living and true God," those who approach Him in prayer must be spiritually living and true.

Anyone can see that the non-liturgical services in which many of us participate weekly, place a heavy responsibility on the Minister who conducts the service. It is assumed that he is himself a man of prayer, and that he knows his people so intimately that he is able to interpret and express in words which all can follow their real wants and desires, the penitence and the aspirations of those who form his congregation.

He, on his part, assumes that they are moved by the honest intention of following him step by step as he represents them in penitence, thanksgiving, petition.

Actually, every Minister knows that while there are those in the congregation who are men and women of prayer, who come not only to be guided into living contact with our heavenly Father, but who sustain and quicken him in his ministry, He also knows that there are those, and not a few, who listen to his prayers precisely as they listen to his sermon. While outwardly they seem to assent to the offered prayers, for them they can only be vain repetitions, empty phrases.

There can be no doubt that this is an actual and serious weakness in our corporate worship. If only all those who join in that weekly worship were really moved by the spirit of prayer; if only the worshippers were all at one in lifting up in the arms of faith our homes, our church, our sick and sad and sinful, the Church of God, the nation, we could bring down from on high spiritual blessing and spiritual power and would begin to see the ancient prayer answered "that thy way may be known upon earth, thy saving health among all Nations."

The primary remedy for the weakness to which I call attention is a new and glad obedience by all of us to the practical counsel of the Wisdom which became flesh and



dwelt among us: "When thou prayest enter into thy room and shut thy door and pray to the Father who sees in secret and He will reward thee."

That is the source from which a stream would flow, at once living and life-giving.

## Lost Boy

MOLAHLEHI

By A. S. D. Mopedi-Paulus.

(Acknowledgments to Morija Press, Basutoland)

Translated by Florence Louie Friedman

His thoughts were jangled and confused;  
He was alone and panic-tossed—  
Each thought a thorn that pierced his brain,  
Its message: I am lost!

One sound, and only one broke silence—  
Chirrupping birds he could not see,  
Whose brittle tiny voices seemed  
To mock his misery.

Poor child! within his nightmare world,  
His fears he scolded and admonished:  
Courage! fear not nor rebel!...  
His panic almost vanished.

His inward gaze perceived a light—  
He glimpsed it faintly, there above him,  
But O, it seemed so far away,  
Its message failed to move him.

And so his deep dark fears returned;  
"Dear Gods!"—he cried in his dismay,  
Useless! his tongue was numbed and dumb—  
It had not learned to pray.

Time limped, so slow and pitiless,  
What could he do, this child accursed  
Who picked the leaves to suck their moisture,  
Desperate with thirst.

The jungle made a mock of time,  
The jungle and its ally hunger;  
And then—the lost one saw a vision...  
He was lost no longer.

Now he was no more alone,  
Faith could slay despair and want  
And make so clear the hidden path—  
His face was radiant!

Blessed is he the light has blest,  
For whom faith's beacons gleamed—  
Through him the world is purified,  
Through him his tribe's redeemed!

## NEW BOOKS

*The Context in which we preach*, by D. T. Niles: the second annual John Knox House lecture. (John Knox House Association: 8 Avenue Calas, Geneva, Switzerland). John Knox House was opened in Geneva in June, 1955. It is a Fraternal-Work project of the Presbyterian Ecumenical Mission in co-operation with the National Protestant Church of Geneva. Since its opening it has served as a hospitality centre for hundreds of guests from some fifty different countries.

This lecture on preaching was delivered under its auspices. It would almost appear that all that can be said on preaching has already been said, but in this small publication we have an indication how the younger Churches may bring their own contribution to Christian thought. Dr. Daniel T. Niles was born in North Ceylon of Tamil parents. He presents preaching as set in the context of the preacher, of the hearer, of the life and being of the Church, of the Church's warfare with the world and of the continuing ministry of Christ. The treatment is fresh and thought-provoking.

## Livingstone in Africa.

A hundred years ago in 1857 David Livingstone was hard at work completing the MS. of his great book of missionary travel. He was everywhere being received with great acclamation as Britain's popular hero and his presence in Britain at that time helped to draw the attention of British people to Africa.

A commemorative volume has been published by the United Society for Christian Literature in the World Christian Book series entitled *Livingstone in Africa* by Cecil Northcott, in which Mr. Northcott studies Livingstone at work in Africa and looks at him as a traveller, a missionary, a geographer and a personality whose influence still extends over the continent he made his own.

Mr. Northcott's book is a reminder of the importance of Africa to-day and of the Livingstone tradition which helps to keep the interest of British people alive and fruitful.

In December of this year there will be commemorations at Cambridge of the famous speech that Livingstone made in December 1857, ending with his final challenge "I beg to direct your attention to Africa." It was following that speech that the Universities' Mission to Central Africa, which this year is celebrating its centenary, was born.

All political news and comment in this issue are contributed and written to express the views of the *South African Outlook* by R. H. W. Shepherd, Lovedale, C.P.